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THE CORRELATION OF THE OLD AND NEW COVENANTS.

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New Testament quotation enables us to demonstrate at once the organic unity of the covenants or dispensations and the permanence of the revelation which contains them. Old Augustine truly and tersely said, "In veteri Testamento Novum latet, in Novo Vetus patet." They are not merely united mechanically as two halves of one whole, but also organically like the root, trunk and branches of a tree, which is pervaded by a common system of tissues and fibres, sap-veins and circulating fluids.

1. They are connected providentially or historically.

The free Theocracy ended with the captivity of Judah, and the revelation was closed soon after the restoration. Ezra seems to have been the last inspired scribe and Malachi the last prophet; but the dispensation continued till Christ, by whom it was fulfilled and abrogated. The Jewish nation was for many centuries the Lord's covenanted people; Jerusalem was the center of his kingdom, the temple the seat of his glory, and the Shechinah the symbol of his presence as theocratic king.

We find a continuous chain of historical facts, both ordinary and extraordinary, pervading and connecting these two economies. The former are like the underlying and invisible rocks that unite two countries divided by a chasm or two continents divided by a sea. The histories of both dispensations show a wondrous web of ordinary providences fitting into each other and fulfilling one grand Will. There is, indeed, no canonical bridge across the chasm, no prophet crying in the desert during the dark ages of Judaism, but the Apocrypha and the Targums, the writings of the Jewish Josephus and profane history, demonstrate the continued identity of the Jewish people amid many catastrophes, the continuity of the course of divine providence towards the Church and the continuous connection of the economies. Jesus Christ was born of the Jewish nation and of the royal family, under the legal dispensation of grace, and amid the continued march of preparatory moral events. And even during the darkest ages, when there was scarcely a star in all the sky, ordinary events were paving the way for a better dispensation, according to the voice of all the prophets from Moses to Malachi. The extraordinary moral events which run

through the Old and New Testaments are like a series of erupted rocks, of upheaved mountain chains, which hide their heads in heaven. Both economies were alike introduced, pervaded, and sustained throughout by a grand march of similar moral miracles. There is a clear and complete moral analogy between them, ending in the logical proof of their perfect moral identity. No other historical religion has ever afforded or appealed to such evidence of its origin and authority. These great events fit into one another, forming parts of a common divine plan and common continuous providence or divine activity. The Judaism of the Old Testament historically ends in the Evangelism of the New. Both the underlying and the outstanding historic bonds of unity are palpable. A series of events, gradually developed and dovetailed into each other, shows that the legal and evangelical dispensations are *one in substance*, though very different in *form*.

2. They are connected prophetically. There are distinct kinds or classes of Old Testament prophecy fulfilled in the New. Typical persons and typical places, typical institutions and typical events of the old economy, find their counterpart and complement in the gospel. They are all silent prophecies, the significance of facts, coming events casting their shadows before them, morning stars revealing the dawn that would chase away the shadows of the night. Then we have a grand array of word prophecies, a gallery of word pictures, shining like stars of the night until the day dawned and the day-star arose. We find also distinct classes of prophecies, some of which are as clearly fulfilled as others are unfulfilled. Many of the Old Testament prophecies are accomplished in the events of the New, while some of both Testaments overleap the events of the gospel history, such as the planting and propagation of Christianity, and stretch into the dark vista of the future. Some are single prophecies, having put one reference, and fulfilled in single or solitary events; others have a double reference, a temporal and a spiritual aspect, and both an early and a late fulfilment. Some, accordingly, found a complete present accomplishment in the events of the time, but most prophecies have a progressive fulfilment, a germinal accomplishment in the similar and successive moral events of the ages. But all clearly fulfilled prophecy of every kind and class identifies the economies and binds them together by bonds that cannot be broken. Every prophecy of the Old fulfilled in the New links them together by a chain of adamant. And the prophecies common to both clearly accomplished in the later events of the world or the Church, are a double linked chain, uniting both dispensations and showing them to be parts of a grand moral unity in diversity, elements of the great redemptive plan of

love and wisdom—the woof and warp of the variegated web of providential grace, which God has been weaving since time began, winding mazes of which we have the clue, mysterious plots of which we know the plan.

3. They are identified morally and spiritually.

The same moral principle of benevolence, truth and justice prevail throughout the Scriptures. The moral code of both covenants is the same. The Decalogue is the moral law for all men and for all ages. It consists of two grand principles, supreme love to God and sincere love to man, on which hang not only the law and the prophets but also the apostles like all the branches of a tree on the trunk. The ground of all obedience is the revealed character of God, and especially his love as the Lord our God and Redeemer, and the motive or mainspring in the human soul is felt love. The righteousness of this law the son of God, as the son of Man, has not only fulfilled but magnified and made honorable. Consequently, obedience under the gospel is enjoined on the same grounds and from the same motives—love to God for his revelation of his love in the person and work of Christ. The new moral commandment of the gospel is certainly not that we love God supremely or one another with a pure heart fervently, but that we love each other as Christ hath loved us. It is a new yet an old commandment, old as Adam, in its principle, and as Moses in its formal basis, and new merely in its formal motive, the gracious work of Christ; which is a new thing in the earth, a new form of the divine love.

Besides, all the spiritual or gracious feelings required and exercised under the law and the gospel are the same. The form of worship is different, but the spirit is the same. The former, accordingly, is changed, but the latter remains unchanged and unchangeable. The same faith, and the same fear, the same hope and the same joy, the same humility and the same holiness, run like a perennial and pearly stream throughout both economies. The principles of subjective religion are the same throughout. A complete moral and spiritual identity prevails.

4. They are doctrinally identified. Their doctrinal oneness is as conspicuous as the harmony of the solar system, as the unity of the earth itself, or the unbroken unity of the arch of heaven. Not only is the grand method of salvation doctrinally the same, there is also a complete and constant agreement in the minor details of the development of doctrine, expressed in different languages and in different forms of phraseology. The great Teacher and the authors of the New Testament constantly quote and expound the facts and truths of the

Old Testament, as teaching the doctrines which they merely developed and declared. It is, indeed, their text-book and book of reference on all occasions. They regard the doctrine of the prophets as the same as their own, both in its source and in its substance. A grand succession of writers of different ages and countries, some of whom were even ignorant of each others' writings at the time they wrote themselves, have concurred in revealing the very same truths to us, on whom the ends of the age are come. The Scriptures like Joseph's coat are of many colors ; and like Christ's without seam, woven from the top throughout.

5. They are related exegetically. The two Testaments are mutually interpreting. The New Testament expounds the Old, which in turn illustrates the New. Both are to be expounded on substantially the same principles. They are like a double lock with double keys, either of which opens both compartments. Mutually necessary and singly unintelligible, the one unlocks the other. We read the Old in the clearer light of the New, and the New in the light of the language and literature of the Old. The philological and exegetical uses of the Old Testament are invaluable. As the human race was furnished by the sacrifices and sensible signs of the law with the high ideas of sin, satisfaction and salvation, realized in the gospel, we must now read the dispensations in the light of one another. The epistle to the Hebrews in particular is a key to the symbolism of the law, but the rich life of Jesus Christ, the end of all the law, is the clear light in which we read those mystical sacrifices which threw their shadows forward, and now shed down their light upon the Cross. The law and the gospel are not merely the lesser and greater lights that rule respectively day and night, but binary stars that commingle and combine their beams to dispel the darkness of the moral world.

6. The Old and New Testaments, being thus internally connected, are consequently apologetically related. We have not only external and internal evidence of their credibility and authority, but their own internal harmony demonstrates the same thing. The stand-points are different, but the argument is the same. The analogy of the historical facts of Scripture proves that the same great Mind has worked throughout, that the God of Creation is the God of providence, the God of history the God of revelation, and specially, that the author of the Old Testament is also the author of the New. Gnosticism, the first and most formidable speculative heresy of the early church, ascribed Creation and the Old Testament to the same evil author, the Demiurge or world-god, and the New Testament and redemption to the God and Father of Christ, who was sent to

deliver mankind from the bondage of corrupt matter. Marcion, who was a gnostic, not only rejected the Old Testament but all the gospels except Luke's, which he also purged of its Judaism. Our modern rationalism, though less negative and destructive, is not much more rational. The same carnal views of the Old Testament and of its author are not only found but also formed from similar standpoints. Again, the identity of the moral and spiritual principles of Scripture reveals a common origin in the divine nature of which His will is the index and His word the law. It proves them to be alike divine and immutable. Their formal expression may change, but their substance is permanent. The underlying principles of the form are free from all mutation. Thus, the peculiar Judaical form of the preface to the Ten Words, and the form of the promise to the fifth Commandment, contain two spiritual and immutable principles. Further, we have noted in connection with the prophetic relation of the Covenants that much Old Testament prophecy is fulfilled in the New, and especially in the coming and life-work of Christ. All the prophets spake of him. The spirit of prophecy was the witness to Messiah. All Messianic prophecy, therefore, in so far as it is clearly and confessedly fulfilled in New Testament events, beyond which our argument does not lead us, is evinced to be a miracle of knowledge and, therefore, from God himself. All prophecy, and especially Messianic prophecy, being a permanent and productive spirit rather than a temporary influence, and not only all closely related but progressive, its clear accomplishment in the grand facts of the advent and crucifixion, the pentecost and calling of the gentiles, is employed by the Lord and the apostles as direct evidence of the divine authority not only of the special books which contain it, but also of all prophecy and of the whole Word of God, which cannot be broken, as the grand witness to Christ, the light shining in a dark place till the day of the event dawn and the day star arise in men's hearts. Finally, it follows, that a revelation and a dispensation, though mutually related and probably contemporaneous and coincident, are not identical. The former is not the latter, but merely its law. The dispensations, both old and new, commenced and proceeded for a time, without written revelations or records. There was, indeed, an oral law, but there was not a written revelation. The economies, specially the patriarchal and evangelical, were first inaugurated and then their laws recorded. Oral revelation, or a divine communication from God to man, is the mediate cause of any form of the divine kingdom, and a written revelation its law. In every form revelation first mediately creates and then directly regulates the dispensation.

Hence, also, the form of a dispensation may be changed and yet the revelation remain. The former may not only be fulfilled while the latter abides, but the passing away of the dispensation may become the confirmation of the revelation. Besides, a dispensation may be changed in form and yet remain in substance. The Old and New Testaments contain two forms of the same covenant of grace. Consequently, changes which affected the form of the dispensation, did not affect the substance of the revelation. The New Testament is not an absolutely new revelation, but another and higher form of the old revelation. Modern errors regarding the Old Testament arise in a great measure from confounding the revelation with the dispensation and then reasoning from the abolition of the one to the abrogation of the other. But in connection with the permanence of the revelation it must be remembered that not only is the moral law or decalogue permanent as the rule of life, but also that the ceremonial law of Leviticus is profitable for doctrine or instruction in the faith.

THE VALUE OF THE OLD TESTAMENT FOR THE WORK OF THE PASTOR.

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III.

4. A fourth kind of truth peculiar to the Old Testament, may be termed illustrative, or evidential, truth. It stands in the Old Testament as the truth of fact and experience, but forms the basis whence we may pass, by sure induction, to the truth of religious dogma. It is then at once the illustration of the method in which God deals with men, and the proof of what that method really is. It comprises the whole Old Testament history of redemption in so far as that history shows us God dealing with the life of this world, and treating men according to their needs and deserts. It is, therefore, all that truth contained in the Old Testament, which is historical and individual in form, but religious and general in meaning.

Of this nature, is almost the entire Old Testament, both in its history, its poetry, and its prophecy. Then the Old Testament is the great divine book of object lessons, given for the childhood of the race. But it is not without an important and indispensable value in these later times. For each individual, in all ages, must more or less repeat, in his